THE HOLY TRUTH

And Its

PROFESSORS DEFENDED,

IN AN

ANSWER to a LETTER, writ by *Lawrence Potts* Prieſt of *Stapleſtown* near *Catherlough*,

UNTO

Robert Lacky a Parishioner, and formerly Hearer of the ſaid Prieſt;

Occaſioned by his forſaking his Miniſtry, and embracing the bleſſed Truth herein vindicated.

By *John Burnyeat*, *John Watſon*.

Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God is with us, --- For the Lord ſpake thus to me with a ſtrong hand and inſtructed me that I ſhould not walk in the way of this people, ſaying, --- Say ye, Not a Confederacy, to all them to whom this people ſhall ſay, A Confederacy; neither fear ye their fear, nor be afraid. ----- Sanctifie the Lord of Hoſts himſelf, and let him be your fear, and let him be your dread. *Iſa.* 8. 10, 11, 12, 13.

Printed in the Year 1688.

110. f. 128.
10.

ADVERTISEMENT TO THE READER.

Chriſtian Reader,

ANother Letter coming to our hands ſubcribed J. T. the tendency thereof being to beget a diſlike in R. L. (to whom it was writ) to the Principles of Truth, as profeſſed by us the truly reformed Chriſtians, called Quakers, and to prevent the writing of more ſuch, occaſion'd our making thus publick the following Anſwer to Prieſt Potts's Letter; and the rather, underſtanding the ſaid J. T. ſaw it, and takes no notice thereof in his, although it anſwers the ſubſtance thereof, excepting in theſe following particulars.

1. His accounting it an Errour in us not to ſwear.

Anſ. We in ſhort ſay, we have Chriſts Command for not Swearing, Matt. 5. 3, 4. Swear not at all: and ſeconded by the Apoſtle, James 5. 12. which we believe ought to be obſerved by all Chriſtians.

2. He

2. *He charges us with denying the Trinity, as he terms it.*

Anſ. *We do really own the Three that bear record in Heaven, the Father, the Word and the Holy Ghoſt, and theſe Three are One,* Joh. 5. 7. *and we alſo own the Three that bear witneſs in Earth, the Spirit, the Water and the Blood, and theſe Three agree in One,* as ver. 8. *and ſo we do and always did believe, according to the holy Scriptures.*

3. *He charges us with denying the Scriptures to be the Word of God.*

Anſ. *We believe the Scriptures to be what they call themſelves, a Teſtimony or Declaration, as in* Luke 1. 1. Joh. 5. 39. *but Chriſt we own and believe to be the Word of God, according to* Joh. 1. *and* Rev. 19. 13. *ſo we own the Word of the Lord that came unto the Prophets, ſaying, as in* Ezek. 7. 1. *and in divers othes places; and we own and believe the Sayings of the Word, as recorded in the holy Scriptures: ſo the Word that came unto the Prophets was the Sayer, or that which ſpoke unto them, and the Scriptures are the words or ſayings which the* Word *(or Spirit of Chriſt) ſpoke unto (and through) the Prophets; as is evident from the Teſtimony of the Apoſtle,* 1 Pet. 1. 10, 11.

Dublin the 12th of the 9th Month. 1688.

J. B.
J. W.

THE

The Holy Truth and its Profeſſors defended, &c.

Lawrence Pots,

WE having met with a Paper of thine, and finding our ſelves and others of the people called *Quakers* concerned therein, with our Chriſtian Religion and Faith in the Lord Jeſus Chriſt, which we are called to bear witneſs unto and contend for, were not willing to let it paſs without taking notice of thy falſe Charges upon us and our Religion, together with thy weak Vindication of thy ſelf, with the reſt of the Clergy of your Church in thoſe things which thou haſt yet to prove: And we find our ſelves the more concerned becauſe of thy Challenge in thy Paper, where thou ſaiſt; *It does becôme your Teachers to make this plainly appear to you, and me, from whom they have drawn you; and therefore if they can make it out, I again challenge it of them and you.*

By the way we would have thee take notice of this, that *Robert Lacky*, in his Letter to thee, doth acquaint thee, that it was the Light or Grace of God that let him ſee the Evil or Defects in himſelf and others, and ſo meerly the Love of God that prevailed in his heart; ſo that it was not Man that drew him from thee and thy Teachings, but the Lord Jeſus Chriſt the true Shepherd, whom the Father promiſed, that by his Spirit of Light and Grace did draw him, and ſo fulfilled the Promiſe of the Father in *Ezek.* 34. 10. where he ſaith, *He would deliver his Flock from the mouth of ſuch as fed themſelves, that they might not be meat for them*, &c.

In the firſt place we obſerve thou blameſt him for ſaying, *If he or any other, through the Light of Gods Grace in the heart, do ſee Defects in themſelves or others, that profeſs that Religion wherein they were bred, he does not underſtand how he incurs Damnation by forſaking it*, &c. And ſo in thy Anſwer blameſt him *for confounding Religion* (as thou ſayeſt) *with the Carriage of its Profeſſors*, &c.

Anſwer. It's true, there may be wicked men Profeſſors of a moſt holy and pure Religion; and therefore for ſome particulars being of an evil carriage, to condemn a Religion, is not proper: But when a man finds and underſtands, that in the Exercife of his Religion he receives not power againſt Sin and Temptation in himſelf, nor yet ſees the effect of ſuch a power in others (it may be not in the very Teachers,) but that is lived in, which anſwers not the Law of God, nor the Life of a true Chriſtian; and yet here is no diſmembring of ſuch, or excluding them from their Church-Fellowſhip; This may juſtly give ground to ſuſpect a Defect in that Religion: and therefore it may be warrantable for a man under theſe Obſervations, both concerning himſelf and others, to enquire and ſeek after a Religion wherein Power may be enjoyed from Chriſt to overcome Sin, and withſtand Temptation; and we do believe thou thy ſelf art not ignorant how that not only many of the people of your Church are of a looſe Converſation, but diverſe of your Clergy alſo; and yet they ſuffered to abide in their Places and Offices, without either being excluded or ſilenced; though the Apoſtle exhorts to withdraw from every Brother that walks diſorderly. And again, 1 *Cor.* 5. 11. He writes unto the Church, not to keep company with any called a Brother, that was a Fornicator, or Covetous, or an Idolater, or Railer, or a Drunkard, or an Extortioner; ſuch thou maiſt ſee were to be denied Fellowſhip in the Church. But we have often obſerved how that in your Church there have been and ſtill are both Swearers, Liars, Drunkards, and men given to other profaneneſs; and yet little zeal

appearing to excommunicate or exclude them. But when any for Conſcience ſake could not pay the Prieſt his Wages, though it were but ſome ſmall matter, oftentimes ſuch a one ſhould ſoon be proſecuted and excommunicated; ſo that by your practices (whatever you may profeſs in words) you are more zealous for your Gain and Intereſt, than for excluding Evil, and promoting Righteouſneſs in your Church, and ſo, like them the Apoſtle ſpeaks of, *who minded earthly things, whoſe end* (he ſaid) *was deſtruction.* Phil. 3. 19. Now ſuch practices are no marks of the Church of Chriſt; but of a falſe Church, where there is want of zeal for Righteouſneſs; whereby it is manifeſt that you are not in the undefiled Chriſtian Religion, which keeps from the Spots of the World, and leads into Fellowſhip with the Father and his Son. And therefore there was no ſuch danger (as thou inſinuates in thy Letter) in his leaving of your Church, of incurring the Damnation of his Soul, or chooſing an unſafer way to Heaven, in coming to that Religion he hath choſen.

Next, we obſerve thou ſeemeſt to take an advantage at his ſaying, *It is the Light of Gods Grace that let him ſee the evil of his own heart that he lived in, and the evil of others alſo*; and ſo wouldſt ſtrain theſe words, *the evil of others*, particularly to the ſeeing of the hidden evils of their hearts in ſecret, as he ſaw his own; whereas it is not to be queſtioned, but that he intended the evil that others brought forth into Words or Actions: Though when he ſpeaks of himſelf he names his heart, ſaying, *my own heart*; yet thou unfairly makeſt a great deal ado about it, to bring him under blame, as if he aſſumed Gods Prerogative, and plainly contradicted the Apoſtle *Paul* in the 14*th chap.* of the *Romans*; but that thou haſt no juſt reaſon for theſe thy endeavours, wiſe men may eaſily comprehend: However it is certain, that through the Light of Gods Grace in the heart men may come to ſee the defects in themſelves, and alſo in others, without aſſuming Gods Prerogative. And as to thy ſaying, *It's a Term often uſed by the Quakers, but not rightly underſtood by*

them, thy Charge is falſe; The Quakers underſtand it, and thou canſt not make out the contrary, though it's eaſie for thee and others to accuſe; but that we leave upon thee to prove and make out. But as for his ſeeing the wickedneſs of his own heart, it is not to be queſtioned, and alſo to ſee the vanity and wickedneſs of others is not difficult: For it is apparent enough, that men that are in the Society of the people of your Religion may ſee what is brought forth daily that is not agreeable to Chriſtianity both in words and actions, And ſeeing this, and that which Chriſt lays down being granted, that *out of the abundance of the heart the mouth ſpeaks, and a good man out of the good treaſure of his heart brings forth good things, and an evil man out of the evil treaſure brings forth evil things.* Matth. 12. 35. Then according to this Rule of Chriſts, by what men bring forth in their Converſations the Heart may be judged; and though the Lord ſearch the Heart and try the Reins, and to know ſecrets is his Prerogative, yet what is thus manifeſted (according to the rule of Chriſt) is no preſumption to believe or give judgment in.

And as to the Apoſtles words, *Rom.* 14. thou makeſt an impertinent application of them, in bringing them as a teſtimony in this concern againſt him; for the caſe in which they were not to judge one another, was in point of Faith, or their growth or liberty therein; the weakneſs of the Faith of a weak Brother was to be born with in that ſtraitneſs that was upon ſome, as in reſpect to Meats, and the obſerving of Days, which others were grown over, that were not to be judged, but in point of Faith were to be left to their own liberty; and in that caſe, ſaith he, *Let not him that eateth not judge him that eateth, for God hath received him*; and he that did eat was not to deſpiſe him that did not eat.

So thou maiſt ſee that the Apoſtle had a regard to their growth in the Faith, and ſo would have all walk accordingly in wiſdom, with care not to hurt one another: But what is this to people of a looſe life, whoſe words and actions are contrary

to

to the Law of God, and ſo ſinful? May we bear no Teſtimony againſt ſuch? was it not the practice of the Prophets, Chriſt and the Apoſtles to reprove ſuch, and give Teſtimony againſt them, and yet not contradict *Paul* in this caſe? How ignorant thou ſheweſt thy ſelf to be of the Scriptures!

But mark thy Judgment, and where it will fall; Have not (theſe many years) your Church and Miniſtry been concerned in perſecuting ſuch as could not for Conſcience ſake, and in the liberty of their Faith, obſerve days, and other things, which you required; and when they could not conform to you, they have not only been judged by you, but ſorely abuſed, and caſt into Priſon, put in the Stocks, and their Goods ſpoiled. Thus have many ſuffered only for matters of Faith and Conſcience towards God: And ſo herein it is evident, that your eſtabliſhed Church thou ſpeakeſt of is highly guilty of the Fact thou chargeſt to be plainly contrary to the Apoſtle in that forecited Scripture in *Rom.* and ſo is judging another mans Servant in that wherein he ought to be left to his own Maſter, and preſumeſt to meddle with Chriſts Prerogative; ſo you are under thy own Condemnation, being guilty of that which thou wouldſt condemn in others: And this to be your practice can be proved by many Witneſſes that have ſuffered upon this account by your Church both in *England* and *Ireland.* From what is beforeſaid it's evident, that for a man to ſay, that he ſees the evil of his own heart by the Light and Grace of God, and the evil of other men, which were converſant with him in his looſe Converſation, doth not bring him under the Cenſure of the Apoſtle, as thou ignorantly doſt imply: therefore thou maiſt take it home to thy ſelf, and thy Brethren as a juſt Judgment upon you for the reaſons aforementioned.

Thou further ſayeſt, *that perhaps we will object, that Chriſt, in* Matth. 7. 16. *ſays, ye ſhall know them by their Fruits,* &c. To which thou anſwereſt, *he does ſo*; but telleſt us, *it hath relation to falſe Prophets,* and withal wouldſt inſinuate as if *the Teaching*

Quakers

Quakers (as thou calleſt them) *were ſuch*; but that they are ſuch is a falſe inſinuation, which thou canſt never be able to prove. And *by Fruits*, thou telleſt us, that *both there and in other places is meant the Doctrine of thoſe falſe Prophets, or Teachers, that being the proper Fruits of ſuch men, and not their particular Actions.*

Anſwer. That Chriſts words here have a relation to falſe Prophets, we grant it, and that they are to be known by their Fruits we alſo acknowledge; but that the Fruits there meant are only their Doctrines, and not their particular actions, as thou affirmeſt, we do deny. And that it is not ſo as thou ſaiſt, doth plainly appear from the words of Chriſt in many parts of the ſame Chapter: For firſt he ſaith, *they ſhall come in Sheeps Clothing, but inwardly they are ravening Wolves*, (ſo not in the Sheeps Life.) And what is the Sheeps Clothing? Is it not the words of the true Prophets, Apoſtles and Servants of God? as appears by the Teſtimony of the Lords Servants, as may be ſeen in *Jerem.* 23. 30. *Behold I am againſt the Prophets, ſaith the Lord, that ſteal my Words every one from his Neighbour.* And the Apoſtle ſpeaking of Deceivers, *Rom.* 16. 18. ſaith, that *by good words and fair ſpeeches they deceive the hearts of the ſimple.* So that it is evident theſe falſe Prophets and Deceivers had good words; for God ſaid, they had ſtolen his words from their Neighbours, &c. and they had fair ſpeeches, but were inwardly ravening, from whence evil Fruits were brought forth: but that by Fruits there is not meant their Doctrine, as thou ſaiſt. Obſerve further what Chriſt ſaith in that Chapter; *Do men gather Grapes of Thorns, or Figs of Thiſtles? even ſo every good Tree bringeth forth good Fruit: but a corrupt Tree bringeth forth evil Fruit*, &c. *Wherefore by their Fruits ye ſhall know them*, ver. 20. And in the following verſes it is moſt clear, that by Fruits he means their deeds and particular actions; for his words are, *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father, which is Heaven*;

(ſo

(ſo the Fruits here meant are doings, not ſayings.) *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy Name,* &c. *and then will I profeſs unto them, I never knew you, depart from me ye that work iniquity.* Here the working of iniquity was the cauſe of their excluſion from him. And further, ſpeaking of the wiſe and fooliſh Builders, he ſaith, *He that heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man,* &c. *And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man,* &c. So that all along it doth appear that the particular actions are the Fruits whereby Chriſt declares they may be known, and accordingly may be judged; though thou ſaiſt, many Hereticks, men who have embraced vile Doctrines (as thou affirmeſt the Quakers do) have been of good Lives.

Firſt. *As to thy affirming that the Quakers do embrace vile Doctrines*; that is falſe, and we turn it back upon thee as a wicked ſlander, and challenge thee to bring them forth, that we may know what they are that thou accounts ſo, and whether they be ours or not. In the next place where doſt thou read in all the Scriptures of men that held vile Doctrines that were of good Lives?

The next matter thou takeſt in hand to defend in thy Paper, is, [*your Tithes, your great Dalilah:*] for it's evident, that it is your Tithes, and other Revenues, that is the very cauſe for which the moſt of you did become Miniſters; otherwiſe, we are perſwaded, we had not had one of a hundred in thoſe Offices at this day of you: for it's the Trade, as it's made by you, whereby you get your rich Gain, that is chiefly in the eye of thoſe concerned in the preferring of Youth into the Schools; and we think it is as much in the eye of the Miniſters in their coming out of the Schools, and going into the Nations to be Teachers, as your practice doth manifeſt. So that Chriſt and his Goſpel is the leaſt of your concern in the ground of your deſign, whatever may be pretended; For in all things mens ways and actions

ons are a more ſure evidence to demonſtrate what they are than their words; therefore Chriſt ſaith, *by their Fruits ye ſhall know them:* So that we do not wonder to find thee ſo concerned to plead wordly Gain. But to come to the matter, *thy buſineſs is to prove Tithes of Divine Inſtitution now under the Goſpel Diſpenſation,* (which if thou do, then we will confeſs it is no defect in your Religion.) Thou ſayeſt, *it will be no hard matter to do;* but thou haſt not done it: and if it be ſo eaſie to do, thou ſhouldſt have done it to have convinced him that ſcruples its Lawfulneſs. However it may be ſuppoſed, thou haſt brought thy chief proof, in quoting Chriſts words in *Matth.* 23. 23. and *Luk.* 11. 42. where *he ſpeaks of the Phariſees paying Tithes of Mint, Aniſe, Cummin,* &c. *and tells them, theſe things ye ought to have done.* And then thou ſayeſt, *nothing can be plainer to them that are not deſirous to wreſt the Scriptures to their own deſtruction.* So by thy own words this is thy chief proof, being (as thou ſaiſt) *nothing can be plainer.* But as plain as thou wouldſt make the ſimple believe it is, all that are wiſe do clearly ſee that this has no relation to the Goſpel Diſpenſation, but to the firſt Covenant and Prieſthood: And ſaith the Apoſtle, *Hebrews* 7. 12. *For the Prieſthood being changed, there is made of neceſſity a change alſo of the Law.* And in the 8*th chap.* thou maiſt ſee how he proves the Law changed, and gives the Reaſon for the Lords giving a new Covenant or Teſtament, and making the firſt old. So its plain, the Prieſthood that received Tithes, and the Law that made them of Divine Right to the Prieſthood, are both changed, and both a new Law or Covenant and Prieſthood ſet up and eſtabliſhed by the Oath and Promiſe of God, which are the two immutable things by which God ſhews the immutability of his Counſel abundantly unto the Heirs of Promiſe, for the ſtrengthening of their Conſolation through Chriſt, that is made an High Prieſt for ever, as thou mayſt read, *Heb.* 6.

Now thy work is to prove Tithes of Divine Inſtitution in the New Covenant, and then to prove and ſhew the Prieſthood that

that is, to receive them; for thou maiſt ſee both the Law that gave them and the Prieſthood that received them are changed; and though Chriſt told the Scribes and Phariſees they ought to have done it; that was according to the Law of the firſt Covenant, which was not then diſannulled, Chriſt not being offered up, but he himſelf under it: for it is ſaid, *He was made under the Law, to redeem them that were under the Law*, Gal. 4. 4, 5. and ſo he taught people to obſerve it; as when he had cleanſed the Leper, in *Matth.* 8. he bid him ſhew himſelf to the Prieſt, and offer the Gift that *Moſes* commanded for a Teſtimony unto them: and ſo while under the Law he was for obſerving the Law; but now that being ended in him, his Law is to be obſerved, and what he has ordained we are to be ſubject to. But before we ſpeak to that, we are willing to take a little obſervation of the difference between your Prieſthood that now takes Tithes, and Gods Prieſthood that received Tithes by his Law in his firſt Covenant. Firſt, *Levi's* Line, that was to receive Tithes of *Iſrael*, had not their Inheritance of Land among their Brethren, this the Lord ordered to be their Inheritance, to wit, Tithes and Offerings, which they were to have from the reſt of the Tribes; as thou maiſt ſee in *Numb. ch.* 18. And likewiſe when they had received the Tithes, which was all the Inheritance they had among the Children of *Iſrael*, they were not to have it only to themſelves; but the Stranger, the Fatherleſs and the Widow were to have a ſhare with them; they were to be relieved out of the Tithes by the ſame Law, that there might be no Beggers; and the Owner himſelf was alſo to partake of them, as thou maiſt ſee in *Deut. ch.* 14. and *ch.* 26. So it is evident you far exceed them as to ſelf-advantage; you have all to your ſelves, your Miniſtry is far more chargeable than the Prieſts under the Law; neither Poor nor Owner muſt have a ſhare with you, nor the Payers of the Tithes eaſed from the burthen of the Poor, for all that you get.

Pray thee tell us how your Tithes come to be of Divine

Right? Thou ſaiſt, *it is not hard to prove when demanded*; we demand it, and alſo deny it, do thou prove it if thou canſt; we are ſure, if this Law were in force that gave it to *Levi*, you in the uſing of it walk far beſide the Law, and ſo ſtill are under Condemnation. Oh! is it not a ſhame, that men that pretend to be Miniſters of Chriſt, and can tell the people (as thou doſt in thine) *of forſaking all for Chriſt*, and yet in your practices do neither walk anſwerable to the Freedom and Eaſe of the Goſpel, nor Juſtice and Equity of the Law of the firſt Covenant? And therefore we adviſe thee to lay down thy Religious Plea for theſe Wages of thine; for we can account them no better than *Balaams* Wages of unrighteouſneſs, which he loved, but durſt not take, ſpoken of 2 *Pet.* 2. 15. for it doth appear there were ſuch in the Apoſtles days that forſook the right way, and followed *Balaams* Errour, and certainly we are not without ſuch now in our days.

But now let us conſider what Chriſt hath ordained, who is the Lawgiver under the new Covenant; thou ſaiſt, *though* Paul *does not mention Tithes and Offerings, yet he ſpeaks what is equivalent to them.* We deſire to know what thou intends by *equivalent?* doſt thou mean of an equal Value and Inſtitution with them? we grant what *Paul* ſaith to be juſt and reaſonable, and according to the Goſpel, that it was no great thing where they had ſown Spirituals to reap of their carnal things: and thou ſeeſt *Paul* puts it upon an *If*, and ſays, *If we have ſown ſpiritual things*, he claims no power to it elſe: But this will not ſerve you, you cannot abide within the Goſpel Ordination and bounds, no more than you do the Law, about your Tithes, but you will reap Carnals where you ſow no Spirituals. Thou maiſt ſee alſo the Apoſtle ſpeaks of *feeding a Flock, and planting a Vineyard, and eating the Milk and Fruit*; but ſtill it's the Milk and Fruit of the Flock and Vineyard that they had fed and planted, and not other mens; But this will not ſerve you, let the Nations bear witneſs; you will reap whether you ſow or not, you will eat whether you

you ſeed and plant or not; you will have it by force, like *Eli*'s Sons, if you cannot get it otherwiſe: And thou bringſt the Apoſtles words, *Even ſo hath the Lord ordained that they who preach the Goſpel ſhould live of the Goſpel*; and then querieſt, *doth* Paul *ſay the Lord has ordained? and will you ſay the Lord has not ordained? is not this to give the Apoſtle a flat lie?*

We anſwer, Nay, we will not ſay, nor never did, that they which preach the Goſpel may not live of the Goſpel, according to Chriſts Ordination; (but then it muſt be according to his Ordination) and not according to mans Will and Invention, to anſwer his own covetous Inclination. And we alſo grant what the Apoſtle ſaith, *Let him that is taught in the Word communicate to him that teacheth in all good things*; but ſtill he muſt be a Teacher, and it is from them that he teacheth that he muſt expect it: But this will not pleaſe you, but you will have from them that were never taught by you, as thouſands in *Ireland* may bear witneſs. So thou maiſt ſee here how impertinently thou wouldſt apply the Scriptures to them that have no right to them, upon that account thou bringſt them; but they will not ſerve thy turn. And where is the Wreſter of the Scriptures to their own deſtruction that thou ſpeakeſt of? Thou haſt need to ſee if thou canſt clear thy ſelf of it.

Thou goeſt on, and ſaiſt, *thou canſt tell what we will ſay to theſe and ſuch like Texts; you will, I warrant you,* (ſaiſt thou) *ſay that Tithes are not mentioned,* &c. But thou maiſt ſee thou waſt under a miſtake, and it was a vain confidence in thee to ſay ſo. We have ſomething elſe to ſay, as before. *But you will allow ſure that they enjoin a Maintenance,* &c. Thou ſaiſt we will allow that: But then let it be what the Lord has ordained, and we are content. And now let us obſerve what that is in *Matth.* 10. when Chriſt ſent forth his twelve Diſciples to preach and heal the ſick, he ſaid, *freely you have received, freely give*; and the Allowance he ordained for them, when he ſent them out without Money or Gold, was, that they might eat ſuch

things as were ſet before them ; *for*, ſaith he, *the Workman is worthy of his meat.* And in *Luke* 10. when he ſent out his ſeventy he gave them the like Command, and told them, they might ſtay in that Houſe into which they had entred, eating and drinking ſuch things as they did give; *for*, ſaith he, *the Labourer is worthy of his Hire*; and in the *8th verſ.* he ſaith, *into whatſoever City ye enter, and they receive you, eat ſuch things as are ſet before you.* So here it was ſuch as did receive them that they were to abide with, and it was ſuch things as they did give, and ſet before them, that they were to eat: ſo it was the free act of ſuch as did receive them that they were to live upon, and be ſupplied by. Here is no liberty to compell; but the Power of the Goſpel was to open their hearts to miniſter freely of their Carnals, as they received freely of the Spirituals from them; and this agrees with what the Apoſtle ſays in all thoſe places before mentioned ; ſo that it is evident he had regard unto what the Lord had ordained: But this will not ſerve your turn; you cannot be content with what Chriſt ordains, and the Apoſtle approves of, 1 *Tim.* 5. 18. *Thou ſhalt not muzzle the Ox that treadeth out the Corn*, and *the Labourer is worthy of his Reward.* The queſtion may be by ſome asked what this Reward is? The Apoſtle clears it up in the *6th ch. 8th v.* having in the former *verſ.* told *Timothy, that we brought nothing into this world, and it is certain we can carry nothing out*; and *having Food and Raiment let us therewith be content.* Here was the Counſel of an Apoſtle to a Biſhop; for it's ſaid he was Biſhop of the Church at *Epheſus.* Now things being well weighed according to the Scripture, where is the Divine Right either for Tithes or the other great Revenues you Clergymen compell the Nations to pay you? It is not from Chriſts Command, nor the Apoſtles, nor from any of their Examples, neither Apoſtles, Biſhops, Paſtors nor Teachers: you are without Warrant from the Scripture; you have neither Precept nor Preſident for your Practices, either as in reſpect to your great Revenues that you ſeek after and enjoy,

nor

nor your manner of forcing people to pay you: All we ſee in Chriſts Ordination that was to be done to them that would not receive them and relieve them, was, they were to ſhake off the duſt of their feet, as a witneſs againſt them: and then Chriſt ſhews the danger of their rejecting, but refers it to the day of Judgment; but this will not ſerve you, though ye pretend to be ſpiritual men, yet it plainly appears you are for your carnal ends; you cannot truſt your ſelves under Chriſts Care, to live of the Goſpel, and what that freely produceth in the hearts of the people, as Chriſts Miniſters did. And you may ſee what they anſwered when he queſtioned them, as in *Luk.* 22. 35. *And he ſaid unto them, when I ſent you without Purſe, and Scrip, and Shooes, lacked ye any thing? and they anſwered, Nothing.* So here is Faith and Obedience, and the effects alſo of the Faith and Obedience of Chriſts Miniſters ſet before us for an example: But it's evident you do no more love to follow the example of the primitive Miniſters, than you love to ſubmit to what Chriſt hath ordained; as appears by the great buſtle thou makeſt, and the many ſhuffling Arguments thou uſeſt, to invalidate the good example of the Apoſtle in that godly Care that was upon him, that he might not make the Goſpel chargeable; which is no more than the real duty of every true Miniſter of Chriſt; although you make it not your concern, as is evident from your practices. And what if the Apoſtle had Power, and aſſerted his Power? thou ſeeſt what Power he aſſerts in theſe words; *Have we not power to eat and to drink?* and again, *have we not power to forbear working*, &c? as in 1 *Cor.* 9. So thou mayſt ſtill ſee that he pretended to no power above his Maſters Commiſſion, who ſaid, they might eat ſuch things as were ſet before them, the Labourer was worthy of his Meat: So ſtill this makes nothing for thee and thy Brethen; his Power you will not be content with no more than his Example; for then you know you muſt not live in pride, height, fulneſs and idleneſs, as ye do: and ſo being his Power will not anſwer your ends, you fly

from

from his Power, which was the Goſpel which they that preached it were to live by, to Man's Power and Law for your Maintenance; and by that, force and compell people to pay you, for whom you do no work, and to whom you cannot ſay as he did, 1 *Cor.* 9. 1. *Are not you my work in the Lord?* But alas! how many thouſands do you compel in *Ireland* to pay you, that are not your work in this ſenſe he ſpeaks of? you have no concern in their Converſion (if they be converted,) but whether they be or not you matter not, you will have your Revenue from among them.

But thou telleſt him, *He does not conſider that the Goſpel of Chriſt was but in its Infancy*; Paul *was but then planting it, endeavouring to make it the eſtabliſhed Religion of the Nations, as now it is.*

Anſwer. That *Paul* was planting it, we grant; but that the Religion which he endeavoured to eſtabliſh is now the eſtabliſhed Religion of the Nations, we deny: For, firſt, there is no ſuch Unity nationally in Religion, as he endeavoured to eſtabliſh; as in 1 *Cor.* 1. 10. *Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, that there be no Diviſion among you; that ye be perfectly joyned together in the ſame Mind, and in the ſame Judgment.* Secondly, They are not eſtabliſhed in Holineſs, and that Perfection, which he laboured to eſtabliſh and preſent in; as *Col.* 1. 28. *Warning every man, and teaching every man in all Wiſdom, that we may preſent every man perfect in Chriſt Jeſus.* And likewiſe in *Epheſ.* 4. we read, that he gave Miniſters, and Gifts for the Miniſtry, *for the perfecting of the Saints, and for the edifying of the Body of Chriſt,* &c. till they all come in the unity of the Faith to a perfect man, &c. And 2 *Corinth. chap.* 7. *ver.* 1. His Labour was *to bring them to perfect Holineſs in the Fear of God.* This is the Religion *Paul* and others endeavoured to eſtabliſh in the Nations, and to eſtabliſh people in; and for this end *Peter* exhorts the Believers *to be holy in all manner of Converſation,* that *as he which had called*

led

led them was holy, ſo they might be holy. 1 *Pet.* 1. 15. Here is that which they laboured to make the eſtabliſhed Religion of the Nations, *viz.* Uunity, Perfection and Holineſs in all manner of Converſation. Thou affirmeſt that now it is made as he (to wit, *Paul*) endeavoured to make it. If this were true, then the Nations would be gathered into Righteouſneſs and Holineſs, Unity & Peace, Love & Good will: But alas! there appears no ſuch Fruits of the true Religion amongſt the generality of the people of the Nations; which doth demonſtrate, that there is no ſuch Eſtabliſhment of it as thou haſt aſſerted, whatever may be profeſſed in words.

We take notice how much thou art offended at his telling thee, that the Miniſters wrought with their hands, and takeſt occaſion at the word Miniſters, as if he had ſaid, All laboured, and then affirmeſt it's very falſe: whereas he only ſaith Miniſters in the plural number (not All,) which is proved true by the Scripture and thy own confeſſion, *who granteſt that* Paul *and his Fellow-travelling Apoſtles did labour with their Hands: And then when thou haſt aſſerted it to be falſe, thou challengeſt him to ſhew another Apoſtle beſides them in the New Teſtament, that wrought; For,* ſaiſt thou, *they forſook their Boats, their Nets, their Trades for his ſake and the Goſpel, and the New Teſtament doth not inform us that they ever returned to theſe Trades again for a Livelihood.*

Anſw. We read, *John* 23. that *Peter*, above three years after he was called by Chriſt, with ſeveral other Diſciples, after they had ſo forſaken their Boats, *&c.* went a fiſhing, and that *Peter* then had his Fiſhers Coat, [*not a long Gown, as theſe called Miniſters now wear,*] and we do not believe they went for Pleaſure, but to get Fiſh; from whence we may groundedly conclude that they uſed that Imploy for a Livelihood, at times, when they were not immediately imployed in preaching the Goſpel; and we challenge thee to prove the contrary, if thou canſt.

Concerning thy querying for a Command for keeping the Firſt day of the week, or calling it the Lords day. We ſay, we meet together

on

on the Firſt day of the week, (for to meet is our Duty,) and alſo upon other days; and for this Practice we have both Command and Example; the Saints were commanded not to forſake the aſſembling of themſelves together, *Heb.* 10. 25. and we account every day is the Lords; and *he that regardeth a day, ought to regard it to the Lord: and he that regardeth not the day to the Lord, he doth not regard it,* Rom. 14. 6. But what Scripture have ye for all ſuch days as you obſerve, which are called ſuch and ſuch Saints days?

Thou ſaiſt, thou haſt been the longer on this particular, becauſe thou findeſt it galls us moſt.

Anſw. When thou haſt read our Anſwer (which by reaſon of thine being ſo long, hath cauſed ours to be ſo too,) thou maiſt conſider of it, and of thy impertinency in quoting the Scriptures to prove your Practice, which being well obſerved doth witneſs againſt you; and then we doubt not but it will prove that which will gall thee and thy Brethren, who are ſo found in ſuch covetous practices as the Scriptures plentifully teſtifie againſt: and for a further Teſtimony againſt your Practices, read theſe following Scriptures, of which for brevity ſake, having been ſo long already, we ſhall forbear to write the words, they that can may read them in the Bible, *Iſa.* 59. 9, 10, 11, 12. *Jer.* 5. 30, 31. *Ezek.* 13. 19. *Ezek.* 34. *ch. Mich.* 3. 5, 11. *Joh.* 10. 12. *Tit.* 1. 10, 11. 1 *Tim.* 3. 1, 2, 3. 2 *Pet.* 2. 14, 15, 16. *Jud.* 11. 12, 13.

In the next place, thou undertakeſt to inform him of ſome Defects in that Religion he had choſen: and firſt, *thou ſaiſt our Teachers have no lawful Call to preach the Goſpel, and quoteſt the Apoſtles ſaying,* Rom. 10. 15. How ſhall they preach, except they be ſent? *that is, ſaiſt thou, how can they preach the true Doctrine of Chriſt, unleſs they be ſent by him, or by thoſe Apoſtles of Chriſt who received immediate Commiſſions from him,* &c.

Anſw. We grant what the Apoſtle ſaith, *How can they preach, except they be ſent?* &c. But that our Teachers are not ſo ſent thou neither undertakeſt to prove by Argument nor Scripture; although

although thou haſt the confidence to affirm that they have no lawful Call or Commiſſion to preach the Goſpel; which we turn back upon thee, as a falſe Accuſation; and demand of thee to prove and make it appear to be true, if thou canſt; for we do believe that none can be true Miniſters, but ſuch as are ſent by Chriſt, and have their Call and Commiſſion from him, and alſo receive the Goſpel which they preach, and their ability from him: for the Scripture is plain, that the Goſpel-Miniſters were ſent by him, and received the Goſpel they preached, and ability to preach it from him, and not from men; as in *Gal.* 1. 11, 12. and in 2 *Cor.* 3. 6. the Apoſtle ſaith, *they were made able Miniſters of the New Teſtament, not of the Letter, but of the Spirit*; and in the ſo e-going verſe he ſaith, *our ſufficiency is of God.* And *Epheſ.* 3. 7. he declares, *that he was made a Miniſter according to the Gift of the Grace of God, given unto him by the effectual working of his Power.* And *Peter* ſaith, 1 *Pet.* 4. 11. *If any man ſpeak, let him ſpeak as the Oracles of God; if any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified,* &c.

And ſo from him, we ſay, we have received our Call by his eternal Spirit, and do wait upon him to receive our ability daily, that what we do may be by the Gift of the Grace of God given unto us, that God in all things may be glorified: And if this be not according to the Scripture, and the way of God, do thou in thy next ſhew what is; and prove your way of being bred up at Schools, and learning your Tongues, and taking your Degrees there, and obſerving your Ceremonies in your Ordination, and coming forth according to your Traditions, and then looking for a Benefice the greateſt you can get, and then ſettling in a Pariſh for ſo much a Year, until you can hear of a Place with a greater Benefice, and then remove for greater Gain and Preferment, and while you ſtay in a Pariſh take ſuch Lordſhip upon you, that none of your Church or Hearers may have liberty to ſpeak, or preach, but ſuch as are ſo ordained as you are. Clear theſe things in thy next to be according to Scripture, if

thou canſt. In the mean while we charge this method and theſe doings not to be according to the Rule of the Goſpel, or Example of the primitive Miniſters; that this is your practice, we believe thou canſt not deny: But in the true Church this Order and Liberty was ordained by the Apoſtle, as in 1 *Cor.* 14. 30, 31, 32. *If any thing be revealed to another that ſitteth by, let the firſt hold his peace; for you may all propheſie one by one, that all may learn, that all may be comforted; and the Spirits of the Prophets are ſubject to the Prophets.* But this Liberty which the Apoſtle ordained you do not admit of, no more than you do of other things, which were the practice of the true Church, and Chriſts Miniſters; but inſtead thereof are gone into things which are of Mans ordaining and ſetting up. And therefore *Robert Lacky*, and all in whom God hath opened an underſtanding to ſee you aright have reaſon enough to forſake you and your Church: and as for thoſe Scriptures thou quoteſt to prove a ſucceſſive Power to ſend others, they make nothing for your method of Ordination at all; for, *Matth.* 28. he ſaid, he would be with them, &c. doth not ſay they ſhould ſend others. In *Acts* 1. the Apoſtles deſired one in the place of *Judas*, to be numbered with them, and he was choſen by lot: ſo here was the Lords lot. And in *Acts* 14. 23. it is ſaid they ordained Elders in every Church. Now how theſe Scriptures do prove a true Succeſſion to your Call and Ordination, let all that are wiſe in heart judge.

Secondly. *Thou ſaiſt, we have no Sacraments adminiſtred in our Religion, neither that of Baptiſm, whereby people are admitted into the Chriſtian Church, nor that of the Lords Supper, by which they are ſtrengthened and preſerved in it.*

Anſ. Firſt, we demand whence thou haſt this Term Sacraments, and what is the proper ſignification of it? we are ſure thou haſt it not from Scripture. And ſecondly, We put it upon thee to prove whence you have your Authority for that which thou calleſt Baptiſm, by which thou ſaiſt people are admitted into the Chriſtian Church, *viz.* ſprinkling Infants. We deny that you

you have any Authority from Scripture, either by Command or Example for it: for we never read in all the Scriptures of either baptizing or ſprinkling Infants: there is no ſuch thing in that Scripture by thee quoted: therefore thou art in a great miſtake in charging this to be a defect in the Quakers Religion, not to have ſuch a Practice, which is an unwarrantable human Invention; and it is a great defect in your Religion, to perſwade people, that when you have ſprinkled a little Water on the Head or Face of a Child, and ſigned it with the ſign of the Croſs, it is thereby admitted into the Chriſtian Church, and call it Baptiſm, when it is but ſprinkling; and therefore a defect throughout. But thy Charge upon the Quakers Religion, that we deny that of Baptiſm, by which people are admitted into the Chriſtian Church, we affirm to be falſe; for we own that Baptiſm according to what the Apoſtle ſaith 1 *Cor.* 12, 13. *For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles,* &c This we own to be Chriſts Baptiſm, and we alſo own *Johns* Miniſtration of Water to have been Gods Ordinance in its day: but yours we leave for thee to prove from whence you had it.

Secondly. Thou ſaiſt, *Nor that of the Lords Supper, by which they are ſtrengthened and preſerved in it.*

Anſ. Let all that are wiſe in heart conſider whether that which thou calleſt a Sacrament, which you take, hath ſuch a great effect in it, as to ſtrengthen & preſerve in the Chriſtian Church, which is Chriſts Church, for the Proteſtants do account it no more than a Sign of an inward ſpiritual Grace. But we are ſatisfied concerning what Chriſt did, as in that Scripture thou quoteſt, *Luke* 22. for he had regard to the fulfilling of the Law, and his time drawing near that he was to be ſacrificed, and ſo the true Paſſover; as *Paul* ſaith, 1 *Cor.* 5. 7. *For even Chriſt our Paſſover is ſacrificed for us,* had a deſire to eat the figurative Paſſover with his Diſciples before he ſuffered; as thou maiſt ſee *Luke* 22. and in eating the Paſſover he took the Cup and gave thanks, and gave it to them, and bid them divide it among themſelves; and likewiſe

wiſe took Bread and brake it, and gave it to them; and after Supper again he took the Cup and gave them; and thou maiſt ſee what he ſaid both of the Bread and the Cup, the one was his Body which was given for us, the other was the Cup of the New Teſtament in his Blood which was ſhed for us; which words import that his Body, which is broken for us, is the ſubſtance of that unleavened typical Bread; and his Blood, which was ſhed, is the ſubſtance of that Cup; not that the Bread and Wine was his Body and Blood, for that was but typical: though ſome do ignorantly imagine that he meant, the outward Bread and Wine was his real Body and Blood; as the Jews thought he had meant the Temple made with hands, when he ſpake of the Temple of his Body: For we read, that when the Paſſover was inſtituted, they were to have a Lamb without blemiſh, and unleavened Bread, and the Door-poſts were to be ſprinkled with the Blood of the Lamb; which Paſſover was certainly a Type of Chriſt the immaculate Lamb, whoſe Body is the true Bread that nouriſhes the Soul to Life eternal, and his Blood ſprinkles the Conſcience from dead works to ſerve the Living God. This is that we have an eye to, that which was broken for us, and ſhed for us; and we think, by thy Writing, thou art not of the Papiſts mind for the Real Preſence: and if not, then conſider what that Bread and Drink was that was broken and ſhed for us, which he ſpake of, though he was then eating the Paſſover with his Diſciples; and then come on and ſee what the Apoſtle ſaith to the myſtery of it, which was that which he preferred in the Church at *Corinth*, 1 *Cor.* 10. there he tells them of the Fathers, *viz.* the Church in the Wilderneſs, and ſaith, *they did all eat of the ſame ſpiritual Meat, and did all drink of the ſame ſpritual Drink; for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* So here thou maiſt ſee the Meat was ſpiritual, and the Drink was ſpiritual, and the Rock was ſpiritual, that they drank of, and that was Chriſt: So the Apoſtle, ſpeaking to wiſe men, bids them judge what he ſaith; as in *ver.* 15, and in *ver.* 16. ſaith he, *The*

Cup

Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? and the Bread which we break, is it not the Communion of the Body of Chriſt? and *ver.* 17. *For we being many are one Bread and one Body; for we are all partakers of that one Bread.* The Judgment of this thou ſeeſt the Apoſtle referred to wiſe men; and we know wiſe men will judge that it is this ſpiritual Meat and Drink that ſtrengthens and preſerves in the Church of Chriſt, whatever thou maiſt ſay to the contrary; and ſo thou wrongeſt the Quakers in ſaying, that we have not the Lords Supper adminiſtred in our Religion; for we greatly delight in the Lords Supper, to eat and drink that which ſtrengthens and and preſerves us in the Church of Chriſt; and for your Practice that you uſe in your Church, we demand your Example for it, and whence it did ariſe? for thou maiſt ſee that Chriſt in the Figure did eat the Paſſover with his Diſciples according to the Law, and gave them the Cup both before and after Supper, as aforeſaid.

Thou pretendeſt thou haſt other notorious defects in our Religion, but forbeareſt to bring them forth; only one, thou ſaiſt, thou canſt not omit, which is ſo great a one, that it renders the generality of the Quakers almoſt no Chriſtians at all; and thou ſaiſt moſt of us are guilty, and that is a defect in the very badge and mark of a Chriſtian Diſciple, which, ſaiſt thou, is Love and Charity; and ſo quoteſt Chriſts words, Joh. 13. 35. *By this ſhall all men know that you are my Diſciples, if ye love one another.*

Anſ. Thou doſt in this as thou haſt done in other things before, charge us to be guilty, but doſt not bring one Proof or Argument to prove the Guilt upon us from matter of fact, un'eſs thy ſaying it is ſo, be either Proof or Argument, which no wiſe man will underſtand to be ſo. Thou ſaiſt, perhaps, we have charity among our ſelves, we love one the other who are of our Perſwaſion. However that is well ſo far, it anſwers this Text of Scripture which thou haſt quoted; we wiſh we might ſay in truth ſo much for all of your Perſuaſion. But thou goeſt on to

ſhew

ſhew how we ſhould love Enemies, &c. and telleſt us what *John* ſays, that God is Love, and the more a man hath of Love, the nearer he doth approach to the Nature of God; and ſo telleſt us what *Paul* ſaith of Charity, &c. But what doth all this towards the proving us to be defective in this great badge and mark of a Chriſtian Diſciple? That this is both your and our Duty we grant; but thou doſt not ſhew matter of Fact wherein we are guilty: it is an eaſie matter to accuſe and charge, but wiſe men will conſider how they can make good the Accuſation before they charge: But ſince thou haſt provoked thereunto, let us take an obſervation of the Works of your Church and Miniſtry, and ſee how you have born this badge and mark of a Diſciple of Chriſt, or whether we can find any Defects in her or not, that we may ſee whether there is any reaſon to forſake her or not? For many years paſt the Fruits of your Church and Miniſters have been ſuch, that we think it will be hard for any to ſay, they are the badge and marks of Chriſtian Diſciples, (for thou ſpeakſt in thy Letter of the Proteſtant Religion as it is profeſt in the Church of *England* and *Ireland*) and ſo it is of that Church we now have Reaſon to take an obſervation, let it be conſidered from whence hath all that great Perſecution for many years proceeded, whereby ſo many Families have been ruined, many thouſands impriſoned, their Goods taken away, not leaving ſome ſo much as a Bed to lie upon, Cattel to till the Ground, nor Corn for Bread and Seed nor Tools to work withal, Whipping, Stocking, Stoning, and grievouſly abuſing; ſo that many thereby have loſt their Lives, and meerly becauſe they could not come to your Worſhip for Conſcience ſake, or for meeting together to worſhip God according to their Faith, and in theſe Perſecutions the Miniſters have often had a hand themſelves in ſending forth wicked Informers, and ſometimes appearing in their own perſons, beſides the great Sufferings wherein many have ſuffered for the Miniſters Wages and Hire, which hath not been a little, this in *England*. Yet we have not eſcaped in *Ireland*, but have

have often been impriſoned for meeting together to worſhip the Living God, as we have alſo been for the Miniſters Wages. Now theſe not being the acts and deeds of former ages, but of our preſent age, and of a people yet living: We need not ſay much to make it out, it being ſtill as Wounds bleeding, which may be ſeen; therefore come to the Application, and ſee where the Imputation of this great Defect, which thou couldſt not omit, will fall: If thou canſt prove theſe doings of yours to be the effects of Love and Charity, then thou cleareſt your Church from this great defect; and if ſo, may be, it may be a true Church; but ſure they manifeſt quite the contrary, and were never the marks of a true, but of a falſe Church; as may be ſeen from the days of *Cain* downwards. So that there's no want of Reaſons why *R. L* and others may turn from your Church, and ſo in turning from you to the Truth, which the Quakers are Witneſſes of, is not unſafe, but a ſafe way to Heaven, notwithſtanding all that thou haſt ſaid to the contrary in reflection upon us and our Religion, as alſo upon him, as if he had forſaken you, and changed his Religion out of Covetouſneſs, for which thou neither doſt nor canſt give any grounded Reaſon; and therefore having ſaid ſo much already, we need not ſay much more to theſe matters.

When he anſwered thee, and told thee, it was the Love of God manifeſted in his heart, &c. *and not Covetouſneſs, neither Humours, Paſſions, nor Prejudice,* &c. *for all he tells thee ſo, yet thou ſtill aſſerts, that it plainly appears to be out of Covetouſneſs, and ſayeſt in this, as in other things, he ſhakes hands with the Papiſts, and not meerly for Conſcience ſake; ſo here, as in other things, thou doſt charge and accuſe without proving what thou ſayeſt, as if thou knew his Heart and Conſcience better than himſelf: what deſt thou think, who is now judging another mans Servant? and who is now aſſuming Gods Prerogative? And when he tells thee, it was the Love of God manifeſted, thou telleſt him, it ſeems to thee, that God had withdrawn his Love from him, in ſuffering him to forſake ſo rational and pure a Religion as the eſtabliſhed one is, for a Perſuaſion that has either little or no Reaſon or Purity in it.* *Anſ.*

Anſ. As for your eſtabliſhed Religion, what Reaſon and Purity is in it, or the contrary, we have in ſome meaſure before ſhewed, and all that will but obſerve your Religion, and the effects of it, may eaſily ſee that this is but a vain boaſt in thee, to ſet forth your Religion for ſuch a rational and pure one. And for thy ſaying, That which he hath choſen hath little either of Reaſon or Purity in it; it is but thy Say ſo; thou doſt not undertake to prove or make it out at all: ſo that if people will believe what thou ſaiſt, it muſt be becauſe thou ſaiſt it, and not from any thing thou makeſt appear to manifeſt what thou ſaiſt to be true.

Thou goeſt on ſtill after the ſame rate, and when he ſaith, he felt nothing of incurring the Diſpleaſure of the Lord; but on the contrary, had more Peace in his own Conſcience than when under thy Teaching; thou telleſt him of what Paul *ſaith of ſome whom God had given up to a reprobate mind, and ſo wouldſt perſuade him that this is his ſtate; and when he ſpeaks of enjoying Peace more than when under thy Doctrine, thou ſaiſt the reaſon is plain enough, while under thy Doctrine his Conſcience was under a tenderneſs, it was ſore with ſin,* &c.

Anſ. Truly we believe there was Reaſon for it to be ſore with Sin, but he might ſtay long there before it would be ſaved from Sin, and ſo healed from that ſoreneſs; for that you never come to, by your own confeſſion; for all your days you are complaining that there is no Health in you; ſo you are like to be ſore with Sin; but all that ſee their infirmity, and what Phyſicians of no value you are, had need to look out for a better Religion and better Miniſters, or Phyſicians to their Souls: So that its ſtill evident he had reaſon to forſake yours, and look out for a Religion that had more Power and Vertue in it, to deliver from Sin, and heal the Wounds it had made; but it is not to be queſtioned, that if he had ſtayed with thee, and lived in his vain Converſation, that would have been better born with by thee, than his owning of that which leads to a Reformation: and ſo like them of old, that while people put it into their mouths they cried Peace; but when they did not, then prepared War againſt them.

Thou

Thou telleſt him of going into the Quakers old way of uncharitable cenſuring, becauſe he ſaith, many of the Proteſtants in England *and* Ireland *profeſs Chriſt in Words, but in Works deny him.*

Anſ. This is evident from their doings, as is before proved; ſo that it is no hard matter to make that Charge good againſt them. Do thou clear them if thou canſt.

When he ſaith, as far as he underſtands our Principles and Practice are according to Chriſts Inſtitution, which he doubts not but we will make good upon occaſion; thou, in anſwer, ſaiſt, thou knoweſt our Practice well enough: which if true, and if ſo bad as thou endeavoureſt to make people believe of us; why haſt thou brought none of them to make good thy Charges againſt us? And as for our Principles, thou ſaiſt, thou never heardſt we had any. Then thou muſt needs be ignorant of our Way and Religion: and therefore in thy ſpeaking evil of it, thou ſpeakeſt evil of things thou underſtandeſt not; and ſo art of that Generation ſpoken of 2 *Pet.* 2. 12. And as for our Faith and Principles, they have been publiſhed to the world both by Words and Writing, they have not been hid in a corner; ſo that any that had a mind to concern themſelves againſt us, and yet (as wiſe men) would not judge without an underſtanding (leſt like thee they ſhould ſpeak evil of the things they did not underſtand) might eaſily be informed what our Principles are: However we are a people that believe in the Lord Jeſus Chriſt, and that the Father ſent him into the world to lay down his Life a Ranſom for all men, that whoſoever believeth in him ſhall not periſh, but have eternal Life: that he was crucified without the Gates of *Jeruſalem*, and ſo became a Propitiation for the Sins of the whole world: and that after he had ſuffered, and was buried, God the Father raiſed him again by his eternal Spirit, after which he ſhewed himſelf unto many Witneſſes, and then aſcended into Heaven, and is glorified with the Father, with that Glory he had with him before the World was made. And we further believe, that he is the Light of the World, and that he

ought to be followed, according to his own words, *John* 8. 12. and that he lighteth every man that cometh into the world, according to *John* 1. 9. and that this Light, wherewith he lighteth every man, all ought to believe in, that they may be Children of the Light, according to *Joh.* 12. 36. and ſo we believe in his ſpiritual Appearance, according to his Promiſe, who ſaid, *He would pray the Father, and he ſhould ſend them another Comforter, even the Spirit of Truth,* according to *John* 14. 16, 17. and this was his own Spirit, for he is the Truth; and of this the Saints were Witneſſes, as the Apoſtle ſaith, *Gal.* 4. 6. *And becauſe ye are Sons God hath ſent forth the Spirit of his Son into your hearts, crying* Abba *Father.* And thus was Chriſt in the Saints, the Hope of Glory, according to *Col.* 1. 7. And thus believing and witneſſing the Truth of the Scripture, we wait upon God for his Spirit, that we may worſhip him therein according to the Inſtitution of his Son Chriſt Jeſus, as in *John* 4. 23, 24. and that we may *pray with the Spirit, and ſing with it,* according to 1 *Cor.* 14. 15. for the Apoſtle exhorted the Saints to be *filled with the Spirit, Eph.* 5. 18. and the Saints were to *pray in the Holy Ghoſt, Jude* 20. So our Faith ſtands in the Power of God, which is that, the Apoſtle laboured that the Saints Faith might ſtand in; as thou maiſt ſee, 1 *Corinth.* 2. 5. believing that there ſhall be a Reſurrection both of the juſt and unjuſt, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation, according to *John* 5. 29.

Here we have given thee ſome account in ſhort of our Faith, Principles and Practice, and proved them to be according to the Scripture, whereby thou maiſt ſee, if Prejudice and Self-Intereſt do not blind thine eye, that *Robert Lacky* in turning from thy Teaching, to Chriſt the true Light and his Teaching (according to Gods Promiſe under the New Covenant, who ſaid, *they ſhall be all taught of the Lord,* which according to our Principle we direct people to wait for) is no unſafe way to Heaven, nor as thou falſly accuſeſt us, a purſuing ſuch ways as are directly contrary

trary to holy Scripture, which thou (in ſome meaſure) promiſeſt thou wilt make appear; but haſt it yet to do.

Thou ſaiſt, becauſe thou art fully ſatisfied we cannot make this out, therefore thou wilt ſhew him how he has incurred not only the Diſpleaſure of God for the preſent, but the Damnation of his Soul hereafter (unleſs he repent and return) by this his departure from the Religion he was bred in.

Anſ. Thou maiſt ſee thy Satisfaction is without ground, as alſo thy confident preſumption in thy paſſing ſuch a Sentence upon him concerning his preſent and eternal eſtate: And ſurely thy Judgment herein is groundleſs, raſh and vain, as all may ſee who have any true Chriſtian underſtanding and diſcerning, and do but obſerve what is brought forth under your Teaching in your Religion: for we underſtand no reaſon thou aſſigneſt for thy Judgment, but his leaving of your Religion, which we have before proved he had good reaſon ſo to do: and therefore neither he nor any other need be afraid of thy threatning upon this account, becauſe from what is before written it is clear, that there are great defects in the Principles and Exerciſe of the Religion he was bred in (if he was bred in yours) and ſo not according to Chriſts Inſtitution, as may be ſeen if compared with the Scripture: And that there are no ſuch defects in the Religion he now embraceth, but proved in the Principles and Exerciſe of it to be of Chriſts Inſtitution according to the Scripture: and herein thy Challenge we have anſwered, and endeavoured to make it appear both to thee and him, according to thy demand: but if thou hateſt to be informed, it ſhall lie at thy own door, and thou ſhalt anſwer for it thy ſelf. So it is plain he may have changed out of a Principle of Conſcience and pure Love to God and his Soul, and not out of Intereſt, Humour, Paſſion or Prejudice, as thou ſeemeſt to accuſe him.

And as for thy aſſuring him upon thy word, that it is not for any temporal advantage that thou ſeekeſt to reduce him, but only in love to his Soul, as thou haſt to all mens, as thou ſaiſt.

Anſ. We think he hath no reaſon to believe that thou and the reſt of your Clergy have ſuch a love to the Souls of all men, as to be the only reaſon of your coming amongſt them to be their Teachers; for your Practice (which is a ſurer evidence than your words) ſpeaks the quite contrary, in that you do leave any people where you are, to go to another place for an Augmentation and higher Preferment; ſo that it's evident, it is not the good of peoples Souls, nor the Glory of God, that chiefly moves you in this concern, whatever may be pretended to. And ſo to the Conſciences and Underſtandings of wiſe men we refer theſe things to be conſidered of, with our hearts deſire to God for you all, that he would open your Underſtandings, and let you ſee the errour of your ways, and bring you to a Reformation, that the people you may lead in Errour no longer. We conclude and remain Deſirers of the Good of all men.

Dated the 13th of the 4th Month. 1688.

John Burnyeat,
John Watſon.

THE END.